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טיב התבלין

מאת המה"צ רבי גמליאל הכהן רובינשטיין שליט"א ראש ישיבת חשמי שמש ירושלים ע"ה

ואיש את קרשיו לו יהיו אשר יתן לבחן לו ידיו (ה"ב) - מדה כנגד מדה

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מאוצרותיו של המגיד
מאת ד"ר שלום פערל שליט"א מגיד משרים בק"ק בית שמש
דבר אל אהרן ואל בניו לאמר כה תברכו את בני ישראל (ו-בג)
- דקדוק לשון הכתובים בפרשיות נזירות וברכת כהנים

**A SERIES IN HALACHA
LIVING A "TORAH" DAY** **למעשה**

"ותלמוד תורה כנגד כולם" - The Greatest Mitzvah of All (29)
Obligation to Learn Tanach: In our Tefillos. There are large segments of *Tanach* (*Torah, Nevi'im* and *Kesuvim*) in our daily and weekly *Tefillos* and understanding them well - the simple translation of each word and the concept of each phrase - contains a dual purpose: It helps one *daven* better and bring the words to life as one connects to the *Ruach Hakodesh* that rested on the author of those words when they were penned. Also, this gives a person general knowledge in the expressions, word connotations and *dikduk* (grammar) of *Tanach*.

R' Eliezer Papo ז"ל (Pele Yo'etz) writes:

“If you don’t have time to do it right, when will you have time to do it over?”		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	ליכות רפואה שלימה בעני החולים נתן שלום בן יוסל רחל נ"י, מרדכי בן שולמית דבורה נ"י, רפואת הנפש ורפואת הגוף שבת וי"ט היא מלזעוק ורפואה קרובה לבוא	Mazel Tov to the Schlafrig family on the Aufur of their son, Yaakov Yosef נ"י. יפה"ר שינה הוא ובני ביתו לבנות בית נאמן בישראל לשם ולתפארת אבי"ר

הלכה מאת מוה"ר ברוך הירשפילד שליט"א
ראש כולל עטרת חיים ברוך קליינבלד הייטס

each chapter to its corresponding day. Doing this will allow an individual to gain a deeper comprehension of that specific chapter and it will also help him/her to understand the specialty of the day that stands before them.

Hallel. Practically the entire *Hallel* comes from *Sefer Tehillim*. When we say *Hallel* on *Yom Tov* (which is part of שמחת הרה) and *Rosh Chodesh*, the *tefillah* is upgraded immensely if the individual comprehends the true meaning of the words and what they are referring to, as explained in the *Meforshim* on *Tehillim*.

Malchiyos, Zichronos, Shofros. In the *Mussaf* of *Rosh Hashana*, we recite “*Malchiyos*” (Kingship), “*Zichronos*” (Remembrances) and “*Shofros*” (blowing the *Shofar*), which are *posukim* gathered from *Torah*, *Kesuvim* and *Nevi'im* (in that specific order). One should learn not just each *posuk*, but also the sections before and after them to know the whole context of the *posuk* and thereby acquire the general knowledge of these unique areas of *Tanach*. To be continued.

מעשה אבות סימן לבנים

והביא האיש את אשתו אל הכהן והביא את קרבנה עליה עשירת האיפה קמח שקדים וגו' (ח-טו)

When **R' Avraham Yitzchak HaKohen Kook זת"ל** was the Chief Rabbi of Yaffo, an immigrant couple from Bialystok came before him. The woman complained terribly about her husband's behavior and demanded a divorce. After meeting with them for a while, the Chief Rabbi saw that there was no chance of making peace between them and agreed that divorce was the only solution. However, the cruel husband refused to free the woman from the torture she suffered at his hands and would not agree to divorce her. No manner of persuasion was effective. This went on for over two years.

One day, the couple returned to the *Beis Din* with good news; the husband finally agreed to give his wife the divorce. Everyone realized the urgency of the situation and R' Kook rushed to summon the members of his Rabbinical Court, the *sofer* (scribe) and the witnesses. Immediately, he asked the couple their complete Hebrew names and the *sofer* wrote the *Get* (certificate of divorce) in its complete form. However, before the actual ceremony, the Chief Rabbi suddenly announced that he wanted to *daven Mincha* first and it must be right now! The people agreed, and they began to pray.

Uncharacteristically, R' Kook prayed for an unusually long period of time. By the time *Mincha* was over, the judges on the Rabbinical Court looked at the clock and announced that since the sun had already set, the date of the *Get* was no longer accurate; rendering it unfit to use. They asked the couple to return tomorrow when it could be rewritten.

The woman's family was quite upset. It took over two years to get the husband to agree to give the *Get*; who knows if he wouldn't change his mind by tomorrow. Left with no choice, they had to cooperate with the *Beis Din*.

That very night, a man from Bialystok happened to pay a visit at the home of the Chief Rabbi. He was an old acquaintance of the rabbi and they began to catch up on old times. During the conversation, R' Kook mentioned the divorce he was in the midst of performing, as both husband and wife hailed from Bialystok. The visitor knew the couple but he was surprised when he heard the rabbi say her name. "Her name is not Rivil, as you wrote in the *Get*. She used to live in my neighborhood, and I know for sure that her name is Esther Rivka!"

Of course, the rabbi grilled his guest who insisted that he has no doubt as to her real name since she lived near him for many years. R' Kook realized that the *Get* in its present state was incorrect and had he gone through with it, the couple would not be legally divorced. The consequences of this proceeding could have been devastating for many reasons.

The next day, when the couple returned to the court, the Chief Rabbi immediately began asking asking them their complete Jewish names. The woman once again stated that her name was Rivil, but when R' Kook persisted in questioning her, she admitted that Rivil was really a nickname that her friends called her; her actual name was Rivka.

Word got around and the entire city of Yaffo was humming with excitement at the incredible Divine intervention that their Chief Rabbi enjoyed. It must be a miracle, they claimed. But when someone mentioned this to the Chief Rabbi himself, he chuckled and insisted that it was no miracle. "I will tell you what was going through my mind," said R' Kook, to the gaggle of followers who were listening. "You see, one of the witnesses who was brought in to sign the *Get* was a prominent member of the community who works at a public institution. Recently, this man had sent me a number of letters pertaining to personal and communal matters and I noticed that the letters were written on stationary of the firm where he worked."

R' Kook looked at the people and said, "I thought to myself: according to the *Torah*, this man is considered a thief; notwithstanding the small amount he is taking without permission from his company. Consequently, he is disqualified from acting as a witness. If I allow the husband to give his wife this *Get*, it will not be valid since it does not bear the signature of two valid witnesses. On the other hand, I did not want to embarrass this man by disqualifying him in public, so I decided to stall for time and reschedule the entire ceremony for the next day when I could invite someone else to be a valid witness.

"Since I was careful not to embarrass a fellow Jew, I received Divine assistance on a matter which I was totally unaware of; the real name of the woman!"

משל למא הדבר דומה

ישמו את שמי על בני ישראל ואני אברכם וגו' (י-כז)

משל: One year, on *Rosh Hashana*, there were no *kohanim* to be found in the *Beis Medrash* of the **Brisker Rav, R' Yitzchok Zev Halevi Soloveitchik זת"ל**. The people were inclined to continue *davening* even without any *kohanim* but the *Brisker Rav* instructed the *chazan* not to begin *Chazaras Hashatz* (*chazan's* repetition) until they could bring *kohanim* from elsewhere. This took a substantial amount of time, and the people soon began to get restless.

One of the congregants complained that this scenario is a clear case of "טירא דציבורא" (inconveniencing the people). However, the *Rav* did not respond, but continued

waiting patiently until a *kohen* finally arrived.

When *davening* was over, much later than usual, a group of congregants went to the *Rav* and asked why he felt the need to wait for so long. The *Brisker Rav* turned to the people and said, "I do not understand your question. Don't people often wait on line for hours to receive their desired blessings from *tzaddikim*? How much more so, should we wait for the blessings for which it is explicitly stated in the *Torah*, 'ואני אברכם.' *'And I will bless them.'* Is there any blessing greater than one issued directly from *Hashem* Himself? Is it not worthwhile to wait a little for it?"

ואת חנכת המזבח ביום המשח אתו

ואת חנכת המזבח אחרי המשח אתו (ו-פרשה)

At the end of the *parsha*, the *posuk* states, "This was the dedication of the altar on the day it was anointed." A few *posukim* later, it uses almost the exact same expression with a slight variation: "This was the dedication of the altar, after it was anointed." My *machshava* to understand this is based on the words of the **Sefas Emes** on last week's *Haftorah*, where it says: "וארשתך לי לעולם", which refers to the everlasting "engagement" of *Klal Yisroel* to the *Ribono shel Olam*. The Sefas Emes asks: אירוסין is the step before marriage/*Kiddushin*. During אירוסין the *kallah* continues to live in her parents' home and only after גישואין, she moves into her husband's domain. If so, why would we want our engagement with *Hashem* to be "לעולם" - forever? What about our future plans for marriage, for a permanent relationship? He answers that when a bride and groom get engaged, there is a התחדשות, an excitement and freshness to their relationship. It's a wonderful time, full of joy, promise and unending optimism. Thus, *Hashem* urges His chosen bride - *Bnei Yisroel* - and says, "וארשתך לי לעולם" - remain in this state of perpetual bliss and excitement, look to Me forever, the way a bride and groom look toward one another - with fresh eyes filled with nothing but love and optimism. Like *Dovid HaMelech* said in *Tehillim* (כז): "I shall sit in the House of Hashem all the days of my life ... and visit His Temple." If he is sitting there, why must he visit? Because Dovid wished to live with *Hashem* in a state of excitement and exhilaration, like the way he felt on his first visit! As *Chazal* say, "בכל יום יהיו בעיניך כחדשים".

Moshe Rabbeinu completed the building of the *Mishkan* and נשיאים began to bring *korbanos*. What an excitement and exhilaration to experience! Says the *posuk*, "ביום המשח אותו", those special newfound feelings of freshness should remain with them "אחרי המשח אותו" - throughout our lives as if each day was the first ... forever ... לעולם! May we all be *zoche* to enjoy watching our התחדשות that should last forever ... לעולם!

DRUSH V'CHIDDUSH

נשיא אחד ליום נשיא אחד ליום יקריבו את קרבנם ... (ז-א)

There is a *Medrash Pliah* (wondrous *Medrash*), which states as follows: "From here it is derived that the offerings of the *nesi'im* (princes) were also brought on *Shabbos*." Where do we see this idea from the *posuk*?

The dedication of the *Mizbeach* (altar) began on the first day of the month of *Nisan*, which that year happened to fall out on a Sunday (*Gemara Shabbos 87b*). All in all, there were a total of twelve *nesi'im* bringing offerings, each one on a different day. Should they not have been permitted to bring their offerings on *Shabbos*, then the twelve offerings would have extended over two full weeks, and on every weekday of the first week there would be a different offering for a total of six, and the same for every weekday of the following week. Thus, over the two-week period, two *nesi'im* would bring offerings on the two Sundays, two on the two Mondays, etc. However, with offerings occurring

EDITORIAL AND INSIGHTS ON THE MIDDAH OF שמחה

How appropriate it is to read *Parshas Naso* right after *Chag Shavuot*! This *Yom Tov*, as we know, is the wedding between *Hashem* and his beloved *kallah, Am Yisroel*. In Hebrew, "wedding" is "גישואין" which derives from the same word as "נשא". Thus, if *Shavuot* is the wedding day - then *Parshas Naso* is *Shabbos Sheva Brachos*! As the Groom and Bride get to know each other better, these days are filled with joy. Each day of "Sheva Berachos" is meant to gladden the *Chosson* and *Kallah*.

A man once came to **R' Ezriel Tauber שליט"א** and complained about his marital problems. He said, "My wife does nothing around the house! She doesn't cook or clean. She does not fulfill any of her duties in the home! On top of that, she is always unhappy and miserable! She never smiles, never has a good word to say - always negative and sad. Rabbi, please help me!"

R' Ezriel answered, "Okay, I will help you. But you must choose: Either I can hire people to teach your wife how to shop, cook, clean and efficiently run a house. You will have ironed shirts and gourmet meals and she will be domesticated. Or I can talk to her and figure out what is disturbing your wife. We can work on achieving inner happiness and peace. We can get her to a place where she will greet you at the door with a smile, with kindness and love! Which would you prefer?"

Which would ANY of us prefer? It is quite obvious that we all would rather have a happy spouse than a gourmet meal! Well, *Hashem*, our *Chosson* wants the same from us! Yes, He wants us to fulfill our obligations towards Him, but that is not nearly as important as serving Him with joy and delightful devotion! THIS is our *tafkid*! So ... *Mazel Tov* to all of *Am Yisroel* on our special wedding day. Let's enjoy *sheva brachos*, and not forget our primary obligation - to serve *Hashem* with *simcha*!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

נשא את ראש בני גרשון גם הם (ד-כב)

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

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